AHNAAF PER NIJAASAT KO CHAATNE KA ILZAAM AUR (NAAM NIHAAD) AHL-E-HADEES KI TEHREEF

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AITRAAZ:
Hanafiyon ke haan Jism ko lagi Nijaasat ko Saaf karne ke liye Chaatna chaahiye. Chunacha Hanafiyon ki Kitab Fataawa Aalamgiri me likha hai ke, "Agar Insan ke Kisi 'Azoo (body part) ko nijaasat (Gandagi, filth) lag jaye aur Wo usey apni Zubaan se is tarah Chaatey ke Uska asar (Nishaan, Mark) khatam ho jaye to 'Azoo Paak ho Jayega." **[FATAAWA 'AALAMGIRI 1/45]**

AL-JAWAAB: Fiqah-e-Hanafi par Aitrazaat, Koi Nayi baat nahi hai. Pehle SUNNI Musalmano ke DUSHMAN, SHIA' RAWAAFIZ Fiqh-e-Hanafi ki Ibaraton Ka Ghalat Maf'hoom nikaalte the aur Aaj wahi DUSHMAN ek Naya LIBAADAH me hamaarey darmyaan Ghus gaya hai Jisko Hum (La-Mazhab, Naam Nihaad) Ahl-e-Hadees ke Naam se Jaante hain. Ye Log SHIA' RAWAAFIZ ke Naqsh-e-Qadam per chalte hue Hanafi fiqh ki 'ibaraton me Ma'navi Tehreef kartey hain Ya phir Khiyaanat karte hain (Ya'ni Poori Ibarat Naqal Nahi karte) Ya phir Apni taraf se Alfaaz badal kar pesh karte hain Ya Phir Kisi Khaas Cheez ka masla' Kisi aur Cheez par Chaspaa karne ki Koshishein karte hain.

Ghair Muqallideen ne Apni Kam Fahmi, Jahiliyat ki bina par FATAWA AALAMGIRI ki Aa'lami Haisiyat nahi Samjhi. Ye Fatawa 'Alaamgiri, Ba-fazlihi Ta'la, A'lami Fataawa hai. Isme Wo tamam Masaail ko hal (solve) karne ki Koshish ki gayi hai Jo Aalam-e-Islam me Umooman Ya Khusoosan pesh aate rehte hain ya phir Aa sakte hain taa ke Mamlikat-e-Islamiyah (Islamic Government) ke Qaazi (Judges) in Fataawaat se Istifaadah Kar ke insey Naadir se Naadir Waqeat (rare happenings) wa Muqaddimaat (cases) ka hal daryaft kar sakein.

IBARAT PAR AITRAAZ KI HAQEEQAT: Dunya-e-Aalam me Jahan Aaqil wa baligh aabaad hain, wahan Pagal aur Ma'soom Bachche bhi rehte hain. Unki wajah se kayi masley Janm lete rehte hain. Oopar ka masla bhi is silsiley ki ek kadi hai.

Agar Hath ki kisi Ungli par Peishaab ya Sharaab ya Khoon ya Koi Aur Najaasat lag Jaaye to Ungli ko Us Najaasat se PAAK karne ke liye Koi bhi Aqalmand Aadmi Paani ka hi isti'maal karta hai Na ke Apni Zubaan ka. Magar Paagalon aur Bachchon se Ye Umeed Nahi rakhi ja sakti ke Wo is Nijasat ko Paani se hi Saaf Karenge balke Yahan Mumkin hai ke bajaaye Ungli ko Paani se dhone ke Wo usey chaat lein. (Al-Ayaazu billah)

Agar Kisi Paagal ya Kam Aql bachchey ne Apni Ungli ko Lagi NIJAASAT ko Chaatne ke ba'd wahi Ungli kisi Shaqs ke Paani me dubo dein aur Wo Shaqs, Islami Adaalat me is No'iyat (peculiarity) ka muqadmah daayer kar de ke.. "Maine 50 rupye ka (maslan Paani khareed kar Matke me daala tha) falaa'n Paagal Ya Bachchey ne Nijasat lagi hui Ungli ko Pehle Achhi tarah Chaata phir Apni Ungli ko mere Paani me dubo diya Jisse Paani Paleed (impure) aur bekaar ho gaya. Lihazah Mujhe Paagal ke maal se Paani ki Qeemat dilayi Jaaye.." To Jis Qaazi ne Fatawa Aalamgiri ka oopar wala masla' padha hoga, Wo ye keh kar Muqadmah khaarij (reject) kar dega ke Jab Mudda'i (plaintiff) Khud Tasleem karta hai Pagal ne pehle Ungli se Nijasat ko Chaat kar Zaaya kar diya tha Phir Paani me duboya tha to Paagal ki Ungli ke sabab Paani paleed hua.

Oopar wali ibarat ka Ye matlab hargiz Nahi ke (Ma'z Allah!) Nijasat ko Chaatna Jayez hai ya phir Ye ke Fiqh-e-Hanafi me Ungli Paak karne ka Yehi Tareeqah hai.

Chunacha Maulana Ashraf Ali Thanwi (rahmatullahi alaih) farmaate hain: "Hath me Koi Cheez lagi thi, usko Kisi ne Zubaan se 3 dafa' Chaat liya to bhi PAAK ho Jaayega, Magar chaatna Mana' hai."

Phir Maulana ne Ek misaal bhi pesh ki hai, likha hai: “Chhaati (Chest) per Bachchey ki Qa’i ka Doodh lag gaya phir bachchey ne 3 dafa’ Choos kar pee liya to PAAK ho gaya.” **[Behishti Zewar- Nijaasat ko Paak Karne Ka Bayaan 2/84 Masla’: 26]**

Is Ibarat me dekhiye, Nijaasat ko Chaatne se mana’ farmaya gaya hai Kyonke Chaatne se Wo Azoo’ (Body part) Jisko Nijasat lagi ho PAAK to ho Jaayega per Nijaasat Peith (Stomach) ke andar Chali Jaayegi aur Azoo’ PAAK ho Jaayega kyonke THHOOK (Saliva) PAAK hai aur PAAK karne waala bhi, Jis tarah PAANI PAAK hai aur PAAK karne wala bhi.

Chunacha Imam Bukhari (rahmatullahi alaih) ne Ammi Aa’ishah (raziallahu ta’la anha) se rivayat naqal ki hai ke, Wo farmaati hain: “Agar hamare paas Ek hi Kapra hota aur usko Haiz (Menstrual blood) ka kuch khoon lag jata to us per Thhook kar Naakhun se saaf kar letee’n. **[Saheeh Bukhari, Kitabul Haiz H#312]**

Aur Ammi Aa’ishah (raziallahu anha) inhi Kapron me Namaz parha karti Jisey THHOOK laga kar saaf kiya gaya. Is Hadees se bilkul Waazeh ho gaya ke THHOOK PAAK hai. Agar hai himmat Kisi (Naam Nihaad) Ahl-e-Hadees me to Phir Saabit kar de ke Insaan ka THHOOK, NA-PAAK hai.?

Ghair-Muqallideen, Ahnaaf se itna Bughz rakhte hain ke Wo Ahnaaf ke khilaf Jhoot ki intihaa bhi paar kar denge. Aisa Jhoot to unki Dimaghi Nijaasat ka Nateejah hai..

Ab **[Fatawa A'lamgiri 5/298]** par maujood ek aur ibaarat par nazar daalte hain, Jo Ghair Muqallideen ki Fiqah-e-Hanafi me Ma’navi Tehreef karne ka saboot deti hai.

“Jo Halaal Janwar Nijasat Khaata ho, Usey (Us Janwar ko) Na Khaayein balke Kayi Din tak Baandh Rakhein ke (Wo Janwar) Nijaasat Na Khaane Paaye. Phir Jab Uska Gosht, Nijasat ke Asar se PAAK ho Jaye to Zibah Kar ke Khaayein. Oont (Camel) 40 din tak baandha Jayega, Gaa’i (Cow) 20 din tak, Murghi 3 din tak aur Chirya 1 din tak.”

Qaara’een-e-Kiraam! Jis Mazhab ne PAAKI ka itna Khayaal Rakha hai ke Nijaasat Khaane waaley Jaanwar ko bhi Khaane se Rok diya hai to Phir Ye Mazhab Kaise Iski Ijaazat de sakta hai ke Nijaasat ko Chaat kar saaf karna chaahiye.?

Ghair Muqallido! Tehreef per Tehreef.? Aakhir Ahnaaf se Itna Bughz kyon rakhte ho ke Jissey Tumhara Eimaan bhi Sharma Jaaye..? Bas Yaqeen ho gaya ke Tum ANGREZON ki Paidawaar ho..

La’nat ho Zaalimon per..